

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, November 15. 1709.

I Am now return'd to the Case of Innovations in *Scotland*; I shall go on as calmly as I can, because I see, People watch for my Halting—and are ready to catch me at every Slip. *Difficile est Satyram non scribere*; 'Tis hard to forbear breaking out, when I see both Church and Dissenters in *England* blaming the *Scots* for defending their undoubted Priviledges, and adhering to the Conditions, which both they insisted on asking, and you consented in granting upon the *Union*.

I have frequently told you, that the Design in all these Things is pointed at the **UNION**; That it is a *Jacobite* Conspiracy against the Peace, and that the Hope of the Party is to embroil and inflame us—

To bring the *Scots* to break out in some unjustifiable Excesses, in order to pull down unjustifiable Impositions—

It is not the obtaining the Use of the *Common-Prayer*, for they had it in three Meeting-Houses in *Edinburgh* before, and at this Time, and no Body disturb'd them— And when they were uppermost, they never us'd it at all.

Nor is it to obtain a Toleration—tho' that is the next Cry— For I undertake to prove, Toleration would ruin them, and break all their Party in pieces; since it cannot be suppos'd, any Toleration could be had, without taking the Oaths, and then their People would desert them.

But

But it is the UNION, the UNION; This they want to have broken; against this Bulwark, all their Batteries are pointed; this is the Rock of Offence, the Nuisance in their Eye. They know, the imposing the *Common-Prayer* is beaking in upon the Union—They know, the Pretence is specious, and will be popular in *England*; and this gives them Hopes of carrying it.

In the pushing this, they think, they bring the QUEEN to a Kind of Distress, so that, which way soever her Majesty takes, it shall do them some Service; if, they say, the QUEEN can be brought to espouse the specious Tale of propagating the true Worship, and spreading the Church of *England*, in which her Majesty was educate—Then they effectually break the Union, push the *Scots* into Rebellion, and bring the whole Island into Confusion; during which Disorders they have a separate Game to play—If, on the other hand, the QUEEN refuses to encourage these Innovations, but keeps close to the Stipulations of the UNION, as her Majesty certainly will, then they have their old Party-Clamour reviv'd upon their Hands, that her Majesty abandons the Church, and persecutes her own Opinion.

But let them not mistake; the QUEEN is at no Loss which to choose—Did her Majesty set her Heart so upon this Union, and so earnestly desire to see it finish'd in her Time—Did her Majesty encourage the Lords Commissioners of the Treaty to yield on every side to one another, that so if possible, this Union might be made; did her Majesty express such particular Satisfaction at the concluding the Treaty; and all this to break it again?—If it had been the *French King* that had made this Treaty, something might be said; but the QUEEN of *England* acts from other Principles, and has other Views before her; her Majesty has never been a Breaker of Treaties, nor can any Part of the World say of the QUEEN, that She has broke her Parole of Honour with them.

Nor am I arguing thus, to move her Majesty to a Religious Adherence to this Treaty—The Thing is plain; tho' you are so willfully ignorant in *England* of Affairs of the *Scots*, her Majesty and her wise

Council know the Obligation, and daily acknowledge it—and abhor the Attempt of encroaching upon the Stipulations of the Union—It is not a Time now to flatter or speak in the Dark; the Thing is plain, and must be plainly spoken, let it offend who it will—These Things cannot be done without breaking the Union—and her Majesty will not break the Union; and therefore her Majesty openly disclaims, disavows, and condemns the Attempt, and has rejected all Application in that Behalf.

It is not my own Authority that advances this to you—The QUEEN has expressly said to the People of *Scotland*, in several Letters written by her Majesty's Special Command, since this new Attempt, That She will not in the least countenance, protect, or encourage any Innovations of Worship in the Church of *Scotland*, but will maintain, support, and defend the Church of *Scotland* in all its Legal Rights, according to the Union—These Things are no Secrets, I have had the Honour to see the very Letters, and read them—and they are publick in *Scotland*—And since the imprisoning this new Innovator, who boasted, that he would come out over the Bellies of the Magistrates, her Majesty, to the Eternal Honour of her Justice, and to the infinite Satisfaction of her faithful People in *Scotland*, has renew'd her Assurances of protecting the Church, and keeping Sacred to the Union, and has entirely left the profligate Wretch to the LAW.

This is Matter of Fact, 'tis not done in a Corner; if it be wrong, let any Man detect me, if they can, of Falshood or Straining the Matter: I come now to the disputing Part, and I desire you will bear with me in speaking briefly to these six Heads—In prosecuting which, I shall, I hope, rid the Dissenters of some Fears, and the Churchmen of some Prejudices—And leave the Argument clearly stated for Posterity to judge of; and I think this will end the Debate.

The Heads are these.

1. Whether the *Scots* in these Prosecutions are Persecutors for Conscience or no?

2. Whether

2. Whether the Church of Scotland ought to receive those for Ministers, who are ordain'd by the Depos'd Bishops?
3. Whether the Episcopal Church of Scotland and the Establish'd Church of England are at all of Kin, and how related?
4. Whether Toleration of Episcopacy and the English Liturgy can be set up in Scotland, without Breach of the Union?
5. Whether the Scots rejecting such a Toleration, is disrespectful to the Church of England?
6. Whether it is dangerous to the Dissenters, or any Weakening to the Toleration in England, that the Church of England Worship is not tolerated in Scotland?

I shall say something to all these, so far as Matter of Fact, and an historical Narration requires; and something by Way of Observation, as far as the Civil Rights of Scotland are concern'd: As to the Theological Part of the Dispute, I shall have Occasion to handle it elsewhere; neither can it be reasonable to expect it here.

In taking Notice of the first of these Queries, Whether the Scots in these Prosecutions are not Persecutors for Conscience? It may alledg'd, that all Prosecutions of Law, where the Offender pleads Conscience against his Obedience, are Prosecutions for Conscience—And if this be brought by Way of Argument in this Case, then my Answer is very brief; the Scots, and with them, all the Christian Nations in the World, *but especially the Church of England*, are Persecutors, and without question ought to be so.

But if you will restrict the Term *Persecution* to the generally receiv'd Sense of it, *Viz. Disturbing, prosecuting, and pursuing the peaceable Exercise of Religious Worship, perform'd merely in Obedience to the Dictates and Commands of Conscience*—Then I may safely challenge all the World, in Behalf of the People of Scotland, to shew the least Vestige or Appearance of Persecution among them.

I think, while I am in this Argument, addressing my self principally to the People of England, and among them to the Church of England—I can do nothing better, than bring their own Practice to a Parallel with the Church of Scotland, as a strong and convincing Way of arguing to them, especially in the Case I am upon. And first, I take the Authority of the Parliament of England against Persecution in the Great Act for Settlement of the Toleration, where it is said, 'Whereas it is reasonable, that all just Tenderness should be shown to tender Consciences, &c. Then in the Preamble of the late famous Occasional Bill, are these Words, 'Whereas Persecution for Conscience sake is contrary to the Principles of the Christian Religion, and the Doctrine of the Church of England. Take these two, and compare them with the Act of William and Mary, Cap. . . . By which all those Ecclesiasticks, who would not take the Oaths, are Depos'd and Depriv'd *ab Officio & Beneficio*, and it will necessarily follow, at least in my Opinion, that either the Church of England, in Depositing the *Non-jurans* Clergy in England, acts contrary to her own Doctrine, and the Principles of the Christian Religion *ut supra*, or that Depositing and Depriving the *Non-jurans* Bishops, &c. is not Persecution for Conscience.

I humbly refer this to the Determination of all that shall read impartially, if it be not clear and fairly stated.

If then Depositing and Depriving the Clergy of the Church of England, who refuse to take the Oaths to the Government, be not Persecution; it remains for the other Party to prove, that the same Thing in Scotland can be call'd Persecution, and in England no Persecution.

ADVERTISEMENT.

Lately Publish'd,

Cursus Equestris Nottinghamiensis. Carmen Hexametrum, Autore RICHARDO JOHNSON, Ludi Literarii ibidem Magistro, Commentariorum Grammaticorum Scriptore. Sold by John Morphew near Stationers-Hall. Price 6d.

These